

# The WITNESS

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APRIL 18, 1946



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STOCKTON, CALIF.

THE EASTER NUMBER



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

### GRACE CHURCH, NEW YORK Broadway at 10th St.

*Rev. Louis W. Pitt, D.D., Rector*  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street.  
*Rev. Henry Darlington, D. D.*  
Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
*Rev. Geo. Paull T. Sargent, D.D., Rector*  
8:00 A.M. Holy Communion  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 A.M.  
Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
*The Rev. H. W. B. Donegan, D.D., Rector*  
8:00 a.m. Holy Communion.  
9:30 a.m. Church School.  
11:00 a.m. Morning Service and Sermon.  
4:00 p.m. Evening Prayer and Sermon.  
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

### THE CHURCH OF THE EPIPHANY 1317 G Street, N. W.

Washington, D. C.  
*Charles W. Sheerin, Rector*  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

*Rev. Roeliff H. Brooks, S. T. D., rector*  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Thursdays: 11 A.M., Holy Communion.

### THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York

*The Rev. Roscoe Thornton Foust, Rector*  
Sundays: 8 and 9 H. C.; 11 A.M., 4:30, 8 P.M.  
Daily: 8, Holy Communion.  
5:30 Vespers—Tuesday through Friday.  
The Church is open all day and night.

### ST. PAUL'S CATHEDRAL Buffalo, New York. Shelton Square

*The Very Rev. Edward R. Welles, M.A., Dean*  
Sunday Services: 8, 9:30 and 11.  
Daily: 12:05 noon—Holy Communion  
Tuesday: 7:30 A.M.—Holy Communion  
Wednesday: 11:00 A.M.—Holy Communion.

## The WITNESS For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Church Publishing Association, Inc. Samuel Thorne, *President*; Charles A. Houston, *Vice-President*; Mrs. Henry Hill Pierce, *Treasurer*; Frederic D. H. Gilbert, *Secretary*.



The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

APRIL 18, 1946  
Vol. XXIX No. 27

## CLERGY NOTES

CRANE, ROBERT M., former army chaplain, is now the vicar of St. Luke's, Firestone Park, Los Angeles.

DAVIS, ALANSON C., bishop's vicar of Western New York, will become associate rector of Trinity, Buffalo, August 1.

GARRETT, VAN FRANCIS, rector of St. James', Greenville, Miss., becomes rector of Christ Church, Roanoke, Va., on May 1.

HARDMAN, GEORGE D., former navy chaplain, is now attending the Episcopal Theological School and residing at Southboro, Mass.

HAUSER, JOHN H., rector of St. Paul's, Rahway, N. J., becomes rector of Christ Church, Springfield, Ill., on May 1.

MARTIN, HAROLD O., formerly assistant at St. Andrew's, Baltimore, Md., is now rector of St. Mark's, Green Island, N. Y., and chaplain for hospital work for the parishes of Troy.

NICKLE, O. W., formerly assistant at Christ Church, Coronado, Calif., is now vicar of St. Paul's, Winslow, Arizona.

SCOTT, THOMAS, formerly vicar of Emmanuel, Kellogg, Id., becomes rector of the Good Shepherd, Belmont, Calif., May 1.

SHANK, ROSCOE W., was ordained deacon on April 2 at St. John's, York, Pa., by Bishop Heistand. He is assistant at St. John's.

STARK, DUDLEY S., rector of St. Chrysostom's, was elected president of the Chicago clergy round table at the April meeting.

WECKWERTH, E. J., has been transferred from Spanish missions, Phoenix, Ariz., to his former station in the "five town field" with residence at Florence, Ariz.

WILLIAMS, CHARLES W., was ordained deacon on March 30 at Grace Cathedral, San Francisco, Calif., by Bishop Block. He is assistant at St. Francis' Church, San Francisco.

WILSON, JOSEPH D. C., vicar of the South Baldwin County, Ala. field, has been appointed archdeacon of Baldwin County. Residence continues at Foley, Ala.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.  
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

### CHRIST CHURCH Cambridge

*Rev. GARDINER M. DAY, Rector*  
*Rev. FREDERIC B. KELLOGG, CHAPLAIN*  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.  
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

### TRINITY CHURCH Miami

*Rev. G. Irvine Hiller, S.T.D., Rector*  
Sunday Services 8, 9:30, 11 A.M.

### TRINITY CATHEDRAL

Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*  
Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.  
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.  
The Cathedral is open daily for prayer.

### ST. PAUL'S CHURCH Montecito and Bay Place OAKLAND, CALIFORNIA

*Rev. Calvin Barkow, D.D., Rector*  
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.  
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

### GRACE CHURCH Corner Church and Davis Streets, ELMIRA, N. Y.

*Rev. Frederick T. Henstridge, Rector*  
Sundays: 8 and 11 A.M.; 4:30 P.M.  
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.  
Other Services Announced

### ST. MARK'S CHURCH Texas Avenue and Cotton Street SHREVEPORT, LA.

*Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.*  
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service: 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

### CHRIST CHURCH Nashville, Tennessee

*Rev. Peyton Randolph Williams*  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Communion 10 A.M.

### GRACE CHURCH

105 Main Street, Orange, New Jersey  
*Lane W. Barton, Rector*  
SUNDAYS  
11 A.M.—Church School.  
8 A.M.—Holy Communion.  
(Holy Communion first Sunday each month).  
7 P.M.—Young People's Fellowship.  
THURSDAYS  
9:30 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon







operation with Russia is war, and this is unthinkable. And in view of the enormous peril of atomic warfare both nations must be prepared to make reasonable concessions.

It is here that a genuine religious faith may help to mitigate the tensions and suspicions of our modern world. It will rid us of any illusion of self righteousness, make us first scrupulously examine ourselves to be sure that our motives are good, our hands clean, our demands reasonable and our aims just. This is a contribution which the Church can make toward easing the tensions of Great States who simply *must* be friends.

It seems necessary to say, in view of the talk we hear, that deliberately to create suspicion of Russia or indirectly or directly to suggest war against Russia, in the name of religion, in the name of God, the all merciful father who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, is the very last insanity. It is not so that the purpose of high religion is furthered. It indicates also a basic lack of faith in the power of religion to make its own way, given a chance. It is being given more of a chance in Russia today. Let it grow.

A second stream flowing through our modern world, in which the Church should find herself at the very center, is the movement toward racial equality. One of the explicit premises of the United Nations in the recent war was its repudiation of Hitler's racial theories. This repudiation made a profound impact on the mind of the world, especially the Colored peoples of the world. It will not be forgotten. The word has gone forth; it cannot be recalled. It will not return unto God void. It must be made good.

And we people of America must begin with ourselves. Our immediate task is to establish, as rapidly as is humanly possible and as far as is humanly possible, equality of opportunity for all the people of our land; equality of opportunity in education, in training for skilled occupations, in securing jobs according to one's skill and not according to one's color, in health and housing conditions, in culture. This is something which no democracy which pretends to be a democracy and intends to remain a democracy can deny to one-tenth of its people.

More and more I am convinced that segregation is the great barrier to equality of opportunity. It is, for

example, the obstacle in the way of equal opportunity in securing a college education, as the situation in many states indicates. Moreover, segregation is in itself an implication of inferiority, an inferiority not only of status but of essence, of being, and so contradicts the basic Christian principle of the dignity of every man as a child of God and the equality of all men in the sight of God.

I believe that the Church must lead in the attack on segregation. But to do so she must begin with herself. Discrimination within the Church of God because of race or color is a shocking thing. It is shock-

ment" or "on the function of management." But this has always been the case since over a hundred years ago the workers first sought to have something to say about the physical conditions in which they worked. Today this is recognized as a matter of concern to them as, we might also add, in an inflationary day the matter of prices is a concern to us all. Moreover, beneath the struggle for better wages, better working conditions, more leisure, lies a deeper problem of society; the problem of giving every man status or sense of importance, a recognized place and a recognized function, the feeling that he belongs, is needed, is



*The Junior Boys Choir sings an Easter Hymn before the altar of Grace Church, Jamaica, Long Island*

ing because it cuts straight across a basic Christian principle. It is shocking because it reverses the historic nature of the Church which is a comprehensive fellowship of *all* believers. It is here, too, that a genuine religious faith will help to mitigate the tensions within our own country.

A third hopeful current running through our country today is the movement toward industrial democracy. Political democracy has less and less meaning if it is not accompanied by greater economic democracy. Since most of the workers' waking hours are spent at his job, and since this is the thing which concerns him and his family the most, it is altogether natural that he seeks to have more to say about that which is most vital to him. This is called "an encroachment on manage-

wanted and is a direct and useful contributor to the welfare of society. It is this which industry on the whole has failed to give its workers, though there are notable exceptions. Modern technique of mass production has achieved miracles in American industry but the problem of human relations in industry lags far behind. Until industry has achieved the lever, until leadership on both sides has achieved the level, where the workers in industry can say "we," and not "they," the goal has not been approached.

It is here, too, that a genuine religious faith with its profound belief in the dignity and importance of every individual as an object of God's concern, and the individual's right to the fullest possible opportunity (Continued on page 18)



# More Democratic Foreign Policy Urged at Conference

*Church Well Represented at Win-the-Peace Conference Which Is Very Largely Attended*

**By W. B. Spofford Jr.**

**Washington:**—The immediate establishment of a more democratic and representative foreign policy by the United States, was urged by the nine hundred delegates attending the Win-the-Peace Conference held here, April 5-7. The Church was represented by delegates elected by the Methodist Federation for Social Service, the Church League for Industrial Democracy, the United Christian Council for Democracy, Social Action Council of the Congregational Church and the Presbyterian Fellowship for Social Action. There were large delegations from California, Oregon, Illinois, Massachusetts, Alabama, and other widely scattered states, making the conference truly representative of large numbers of organizations and individuals throughout the country.

For several weeks before the Conference convened, many newspapers, particularly the Hearst and Scripps-Howard chains, played it up as a "communist front." These papers had this inside dope from good authorities since they quoted John Rankin, Theodore Bilbo and Clare Hoffman to this effect. By and large, they helped immeasurably in making the congress an overwhelming success.

But, in spite of the attack, representatives were sent from practically all of this nation's leading liberal organizations: C.I.O., A.F. of L., National Citizens P.A.C., Religious Associates P.A.C., N.A.A.C.P., American Veterans Committee, Amvets, National Jewish Congress, Committee for American-Soviet Friendship and the several church organizations previously named.

During the three days, the congress heard dynamic speeches on foreign policy delivered by the fighting liberal wing of our national legislature and peoples' organizations. Among the speakers were Representatives John Coffee, Adolph Sabath, Ellis Patterson, Charles Savage, Hugh de Lacy; Senators Claude Pepper and Glen Taylor; R. J. Thomas, vice-president of the U.A.W.-C.I.O., Paul Robeson, Dr.

industrial cartels with German, Japanese and British financiers and backed up by American bayonets, plus a shadow of the atomic bomb.

Realizing that democracy abroad must be based on democracy at home, the congress spoke in favor of a real full-employment program, the abolition of the poll tax, the establishment of a far-reaching housing policy and health policy and the



*Mr. Max Yergan, president of the National Negro Congress, was one of the leaders of the Win-the-Peace Congress. He was at one time a YMCA secretary for Africa*

## Keep It Coming!

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continuation and vigorous enforcement of O.P.A. legislation.

A preliminary declaration of principles, which was passed with some modification of the wording, set the tone for the Win-The-Peace congress:

"Franklin Roosevelt looked to the future with confidence, seeing a world free from the scourge and terror of war for many generations. The Anglo-American-Soviet coalition, he helped to shape, has defeated fascism in battle. The peace he did not live to see is here. But already this war-racked generation is threatened with the scourge and terror of a third world war, preparation for which is well advanced."

A notable feature of the congress was the dynamic and vocal role played by young, returning veterans, who passionately decried the roles that American troops and American finance were being forced to play abroad. Calling for an awakened American public, these men and women, with the flying eagle prominently displayed in the lapels of their coats, urged that the people of this country keep "their finger on the pulse of foreign policy and direct it towards world unity and brotherhood instead of, as at present, down the road towards war and world atomization."

As one delegate summed up the conference to me, "if these people at this congress are all Reds . . . well, what is said here makes sense to me and there ought to be more people who think this way." Which, according to the people whom I spoke to at the sessions, was almost the unanimous sentiments of the delegates.

## WASHINGTON CATHEDRAL TO HAVE SHRINE

*Washington:*—A national "shrine of each patriot's devotion," in memory of all Americans who lost their lives in the war will be added to the unfinished Washington Cathedral, it was announced on Palm Sunday by Dean John W. Suter. The shrine will be known as the war memorial chapel, according to the plan, and will occupy the west aisle of the incomplete south transept. This will hereafter be known as the patriots' transept, and will honor the service of all men and women of the armed forces in the recent and past wars.

The patriots' transept and the nave are the next portions on which construction will be resumed after funds are provided. When ready for

use, these portions will increase the seating facilities to 7,000. Large congregations of 20,000, standing, will be accommodated. The total cost of the transept is estimated at \$2,875,000. Preliminary work before the war, including foundations, was done with an expenditure of \$375,000.

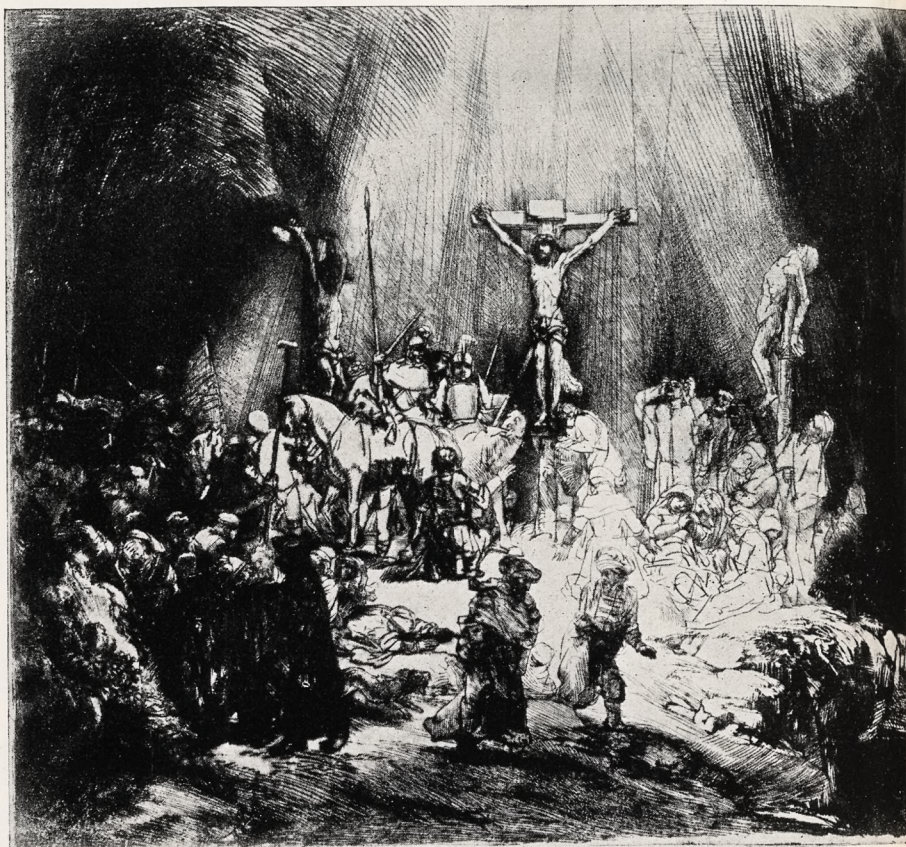
## PROTESTANT BROADCAST IN POLAND

*Geneva* (wireless to RNS):—The first Protestant broadcast over a Polish radio station was made in

The 80,000 Methodists in Poland represent at present the nation's most active Protestant denomination, Mr. Wickstrom said.

## ADVISORY COMMITTEE FOR VETERANS

*Washington:*—Bishop Sherrill of Massachusetts is one of the three religious leaders to be appointed on a committee to advise the veterans administration regarding its program to provide spiritual, recreational and other services to patients in hospitals and homes. The first meeting of the



*The Three Crosses in the second state by Rembrandt is one of the most famous paintings in the Metropolitan Museum, New York*

connection with the recent dedication of a Methodist chapel in Warsaw, Werner T. Wickstrom, Chicago Methodist, revealed here. Wickstrom visited Poland as assistant director of the material aid division of the World Council of Churches. The Methodist leader said he himself took part in the program. The broadcast lasted two hours and was made possible by cooperation of the Polish government which placed its national radio facilities at the disposal of the Methodist congregation.

The Methodist chapel is located on the second floor of the former eight-story Methodist church in Warsaw which was destroyed during the war and is now being rebuilt.

committee was held in New York on April 16. It is planned later to form committees in local communities.

## LELAND B. HENRY HEADS WORK

*New York:*—The Rev. Leland B. Henry became the executive director of the department of social relations in the diocese of New York on April 1. He served for three and a half years as an army chaplain, first as head of the chaplains school and later on a hospital ship both in the Atlantic and the Pacific. Before entering the service he was on the staff of St. George's, New York.



## EDITORIALS

### *We, Too, Can Be Victorious*

**T**HE Resurrection of our Lord was more than his personal survival of death, more than the reward of the righteous, more than the revival of a dead body—like the revival of Jairus's daughter or the young man at Nain. Christ rose victorious from the dead; he has the power of an endless life; he brought life and immortality to light; he being raised from the dead dies no more, for death has no longer any power over him. All these New Testament phrases, and more could be cited, show what the Resurrection of Jesus meant to the earliest Christians. It was an event which transformed the world for them. It meant that life does not end in frustration and defeat, but in victory — because Christ has won the victory. They did not believe in what we call natural immortality, as a conviction based on speculation about the nature of existence or of the human soul. They were realists: if a man died, he was dead and gone—unless God kept him alive, or brought him back to life. It was only the philosophers who held ideas of the natural immortality of the soul. And so the Christians, who were not philosophers, for the most part, but uneducated people, and quite ordinary, saw that what they needed was a fresh power to keep men alive after death.

That power, the power of an endless life, they found in Christ. His life was one worth keeping alive forever. In union with him, a person could hope to share in this power, and so live forever. Therefore baptism; therefore eucharist, the food of eternal life; therefore prayer and grace and the whole effort of the Christian to live close to Christ and to lie down peacefully in him, at the last. Natural immortality might be true, or it might not—who can tell? But here was something that meant eternal life here and now, and promised life to come. To say the least, your chances of survival were better as a follower of Christ. The closer you lived to him, the surer you were of life to come, by sharing in his life, receiving his power, partaking of his spirit. That

is the simple, direct realism of the classic age of our religion, the age that produced the New Testament. We wonder if Christians of the twentieth century are really any farther advanced, and can find any better ground of faith than those earliest Christians found:—Christ rose from the dead, victor over all its frustrations and defeats; in Christ, the Christian can *share* his life, his death, his victory. That is the heart of the message of Easter—not merely one man's victory (therefore, other men can perhaps win); or else, Christ proved the soul to be capable of survival (therefore, other men can perhaps survive); but rather: Christ rose victorious, and in him (and in him alone) we, too, can be victorious. Easter involves both Christ's victory and ours as well.

### "QUOTES"

**T**O JESUS death is such a grim reality that he shrinks from it more than the ordinary man, but while it is the last enemy of man it can be overcome, and so he commends his spirit into his father's hands as one who confidently expects that God will overcome it. And the curious thing is that where men accept this view of things sincerely there is love, joy and peace. And the power of Jesus extends further than this. Not only did he promise his disciples that he would see them again but he convinced them that he did see them after his resurrection.

—Bishop Johnson

### *Of Mixed Marriages*

**M**ORE than twice as many marriages go on the rocks when one of the parties is a Protestant and the other a Roman Catholic as when both belong to the same faith. Indeed about one out of six such marriages is doomed to failure—almost as great a percentage as when there is no religious connection at all. Most of us are familiar with the fact that a Protestant who marries a Roman Catholic is asked, if he or she be married by a priest of the Roman Church, (in a "service", be it noted, which has no religious content) to sign a statement promising that all children of such union shall be

baptized and educated in the Roman Church. Not everyone is aware that the Romanist partner is also required to bend every effort to convert the "heretical" member. Nor is it realized that if a Roman Catholic be married by a Protestant minister he or she is subject to excommunication.

These are only a few of the difficulties inherent in mixed marriages that are pointed out in an excellent little pamphlet, *If I Marry a Roman Catholic* published by the Federal Council of Churches. (5c a copy: 297 Fourth Avenue, New York 10, N.Y.)

That tensions will develop where there is not mutual respect for each other's religion is obvious.



How can there be respect when the Romanist involved is taught to look upon the religion of the Protestant as false and invalid?

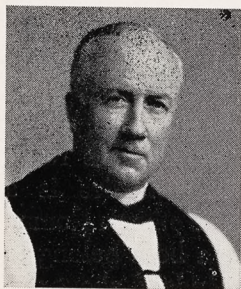
Our Church, with its respect for the sanctity of the individual, has never taken the obscurantist and intransigent position of the Roman Church.

# Suggested Areas of Strategy

by **Stephen E. Keeler**

*The Bishop of Minnesota*

**I**N 1940 a joint commission of the General Convention on strategy and policy made a report at Kansas City, and had its recommendations been followed with enthusiasm the goals of our Recon-



struction and Advance program, to mention only one of the major interests of the Church, might have been more easily reached. The outbreak of the war diverted the attention of the Church in other directions. It would be well for our Church to heed that report on strategy and policy as a basis for

postwar effort, for it contained an effective statement on the theology of missions. I propose to quote from it briefly in this paper, for it is vitally fundamental in any strategy for the Church in any day.

We are weak as a missionary Church, not because we have tried our theology and found it wanting, but because we fail to grasp its tremendous implications. Our lips repeatedly recite the creeds without any honest and thoroughgoing response of mind and will. Many a Protestant body with a woefully defective theology has been far more effective in missionary zeal for their particular cult than we for the whole of catholic truth and teaching. "We believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible." So we say with our lips and deny with our racial prejudices, and vitiate with our inaction as we face the need of brethren of color and racial origins other than our own. For if God is a father of all mankind, all men are his loving concern, and we are brothers of all. If we believe that with all our life, as well as profess it with our lips, we Christians could force "one world" to become the primer of our political and economic effort.

Perhaps it has been too lenient for the good of all concerned. Certainly it owes it to its constituents to advise them of the threat to happiness that lurks in mixed marriages. The pamphlet deserves wide circulation; especially is it splendid material for discussion in young people's groups.

"We believe in one Lord Jesus Christ, the only begotten son of God. . . . Who for us men and for our salvation came down from heaven. . . . Whose kingdom shall have no end." Here is the heart and center of the Christian faith. Where it is vivid and vital, missions flourish. Here are all the essentials to drive us forward in an effective strategy—the deity of our Lord, his divine purpose to save all men, his eternal kingdom. These essentials have been the core of the teaching of every effective missionary. They made the nineteenth century one of great missionary expansion. These planted the Church in the far-flung islands of the Pacific where many a grateful soldier, sailor and airman found it embedded in the lives of friendly natives. Because of the eternity of Jesus Christ, they must become the real conviction of a thoroughly converted priesthood and laity if we are to become, and to continue, a truly great missionary Church.

"We believe in the Holy Ghost . . . one catholic and apostolic Church. . ." The ministry of the Holy Spirit is to lead us in an ever-growing knowledge of what is truly catholic and apostolic. If we have a truly catholic outlook we must believe that the Church is the body of Christ and destined to embrace all men. To remember its apostolic character and practice is to believe in its missionary purpose and objective. We shall become as zealous for evangelistic effort as for the emphasis on sacramental teaching. For indeed evangelism has as much to do with true catholicism as does sacramentalism. We will remember that the great emphasis in the gospels and epistles is evangelistic. We must attract and capture the attention of men before we can feed them with sacramental grace. Our greatest effort will be "in the highways and byways, compelling them to come into our Father's house," where hungry souls, yes, and bodies too, may be fed with all the grace of the Saviour's "sufficient sacrifice."



Wherever we have these great central truths thoroughly alive in the hearts of believers, we have a victorious Christianity and an expanding Church. While the proclamation of these great truths has always been the primary task of every minister of the Church, still a careful observation of the life and the work of the average parish will reveal how little they are the constant concern of the pulpit and the pew. All too seldom are the laity called upon to remember that all they say they believe in the creeds is missionary in its essence. If but a quarter of the 1,568,152 recorded communicants of our Church really lived the missionary implications of the creed, the goal of \$8,500,000 of the Reconstruction and Advance Fund would have been easily achieved. The sorry fact that we have not reached the goal should move us to see the importance of a great renewal in our evangelistic effort on the part of both clergy and people. This is fundamental in any strategy for true progress of the Church. Evangelism is the art of living the Christian life in such a fashion that it compels the attention of other people and moves them to respond. It is not primarily a matter of preaching, but always a matter of living. It is a Way of Life that counts. "What you are speaks so loudly that I cannot hear what you say."

An effective evangelist is always a converted man. There is a chapter in Bishop Carey's little book, *My Priesthood*, which seriously indicts the clergy, insisting that too few of them are thoroughly converted men. Again, I am reminded that the late Archbishop Temple, in his little book, *Personal Religion and the Life of Fellowship* has a chapter entitled *The Primary Need—Conversion*. Think of it! The primary need of the Church a converted priesthood! Yes, it is so. A converted man is one turned wholly Godward. The moment our people sense that to be true, they gladly follow, for nothing more effectively wins their allegiance. A fully converted man is always a missionary. In these United States there are 140,000,000 people. It is estimated that only half of these have a relationship to any organized Christian body. Who can deny the prime importance of seeking for these who at least are indifferent to, if not actually lost to, the fellowship of "His Body."

As I reflect on these things, I am moved to ask God to forgive me for the time I have spent in "saving the saved." How much of the effort in every parish on the part of priest and people is among those who "already belong." How little we concern ourselves with those who are without. To read a page of the gospel is to discover that it is a gospel for the lost and that the strategy and emphasis of Jesus was constantly in that direction. When we act as though we know that to be the case, and use our imagination in plans and pro-

grams to reach these many souls, we too shall move as Christian strategists.

Another major need in strategy lies in the field of the religious education of the children and youth of the Church. Our concern in this all-important area leaves much to be desired. The statistics of the last few decades are not pleasant reading. The observance of the programs for education, the leadership available for it, and the money invested in it does not indicate strategy on the part of the clergy and vestries of our churches. Rome on the one hand, and most Protestant sects on the other, have left us far behind in the matter of emphasizing the training of the young in their respective communions. In the past twenty-five years there has been an almost steady decline in the number of children and teachers in our church schools. The figures show 2600 fewer teachers in our Sunday schools and 50,000 fewer pupils in 1946 than we had in 1922. It is easy to criticize the National Council and to say that our department of religious education is responsible for it all. The fault really lies in the indifference of most of the clergy and vestries of our parishes for any enthusiasm or concern for the training of the children. If the parish leaders who have honestly exhausted every help available from our department of religious education and other resources to reach the situation, were to cast the first stone, not many would be thrown. An awakening on the part of clergy and lay leaders to the tragedy ahead because of the spiritual and religious illiteracy of the youth of our congregations, is the first step in correcting the situation. Overhauling the curriculums of our seminaries and doing a thorough job in training seminarians in methods and programs of religious education, would probably be more effective than the emphasis in other areas of seminary teaching. Every bishop watching young men in their first years in parish life and work is all too aware of the inadequacy of their preparation when it comes to teaching religious truth.

IN THE missionary area of our domestic field, I push the claims for strategy in three directions if we are really to meet important opportunities which lie at our very door.

The time is at hand for us to consider ways and means for the more effective ministry of our Church in the university and college centers. Here certainly is a need for strategy. Christianity will never again be as strong as it should be until the Church has gained a more sincere allegiance from the educated and professional classes. We have been far too ready to assume that they are outside the scope of its ministry. Such a policy is sui-



dal. A terrible nemesis awaits for any Church which neglects its ministry to the universities. The close relation of the Church and colleges was in the early days one of the most profound influences in our national life and religion. The recent growth of great state universities, with official relationship to any one religious body ruled out by charter provisions, has in some ways aggravated our problem, but in others it presents us a unique opportunity.

At its great peril will any Church neglect the student class! After all, the whole of the next generation will have its attitudes to life moulded by the men and women who are today in the colleges. We are committed to the importance of placing our picked men in our college centers. Students are a special constituency and their needs are not satisfactorily provided by the ordinary parochial machinery. Yet, there is nothing which will count more in providing a Christian leadership in the parishes as well as in education, and in public life. There is no class with a stronger claim on Christians than the due endowment of ministries to students. The budget of our National Council for the division of college work is roughly \$43,000. In contrast to this, the Lutherans have budgets of several hundred thousand dollars. Other religious bodies are spending money in comparable degree and great results come to them.

Our responsibility for the Negro constitutes as strong a challenge to our domestic missionary emphasis as anything I know. The American Church Institute for Negroes should engage the generous attention and loyalty of our Church. Its work among the nine Institute schools in the South is one of emphasis upon training the leadership for the Negro race. They are all founded to emphasize normal and industrial training and in preparing Negro men for the ministry and Negro women as nurses. They are to receive \$700,000 from the Reconstruction and Advance Fund. No money will be more wisely spent than this which we devote to strengthening these schools so carefully managed by the American Church Institute for Negroes. The democracy which demands the service of Negroes to defend it in war, if consistent, will be a democracy which gives the Negro an opportunity for industrial and economic growth. We must always remember that the Negro is not in this country because he chose to come here. We once thought him necessary for the economic development of a large area of our national life. His needs should make an appeal to every Christian who believes in justice and fair play, and a part of our strategy in the years that lie ahead should be the thorough preparation of

the leadership of the Negro race, and then the fair opportunity for the employment of that leadership.

John Morley, the English statesman, and a very careful observer of American life of twenty years ago, made a second visit to the States in the second administration of the first Roosevelt. As he was returning home he was met at the dock by reporters, who asked him what had impressed him most in America. He replied at once, "Niagara Falls, Theodore Roosevelt and the Negro problem." The reporters understood, of course, Niagara Falls and Roosevelt, but questioned him for some further light on the Negro problem. He replied, "You Americans think England has something in Ireland that she cannot handle, but it is as nothing compared with the problem that confronts Americans unless you solve the economic and industrial status of the Negro."

The work of the Church in rural America constitutes a most challenging opportunity. Here again we have only touched the fringes of our responsibility. An adequate budget for our rural work, and under strong leadership, would produce results little realized at present. An intelligent approach to our small town, village and rural opportunity would react very favorably on the Church in larger centers. The Roman Catholic Church well understands this, and through the national Catholic rural life conference is pushing the influence of the Roman Church into the neglected areas of rural population.

It is true that 85% of our communicants live in city parishes, which leaves only 15% as our membership in rural communities. These figures become important when we realize that the population of the nation is about equally divided between city and country. Then when we remember that 60% of the people who live in rural America are not related to any organized Church work, we can see what a field awaits our effort in this respect. The General Convention will have a report of its joint commission on rural work and it is to be earnestly hoped that something more than general commendation will be given it. It really should become one of our major lines of interest and strategy.

These three lines of missionary advance—(1) through our ministry to students in university and college centers; (2) through our vigorous support of work among Negroes in our larger centers of Negro population, and especially the American Church Institute for Negroes; (3) through the challenge of rural America,—constitute lines of strategy which the division of domestic missions must vigorously promote.



# The Cross:

A SIMPLE THING

By

DOUGLAS SAMPSON

The cross?

Well, it's a very simple thing .

Very simple:

One part above, two parts below

And then a cross-bar

Tied on with hemp

Or hammered with nails.

Simple, isn't it?

Why you could make one

Or you

Or you.

\* \* \* \*

The wood began with a lonely seed  
Blown by the weed or carried by bee:  
Pollen from stamens placed on the pistil . . .  
Beginning of birth,  
Spark of its life.

Next came water and nitrogen cycle,  
Down went the roots into darkness of earth,  
Up went the trunk to blueness of sky,  
Leaves in the breeze and  
Rain at the base.

Packed in the form is the story of time;  
Creation was started and molded like this,  
Shapes of eternity prisoned in space:  
This is the past  
And today and tomorrow.

Axe at the trunk, eating the heart;  
Strokes hammer home with sharpness of death,  
One look at the sky and feel of the wind . . .  
Then falling through space  
Like an angel from heaven.

Next comes the plane and leveller and knife,  
Gone are the branches, the bark and the root,  
Cut from the earth where it flourished so well;  
Now it's a pole . . .  
Naked and stark.

Now cut it in two, not at the half . . .  
Dimensions? One to three seems about right.  
Put them aside; we've lots more to do.  
They won't go away,  
They're robbed of all life.

\* \* \* \*

Now we need something to get them together.  
Rope or sharp nails; either will do.  
Let us try nails, they hold much better . . .  
Biting and grasping,  
They're tough as humanity.

Down in the depths, the bowels of the earth,  
Molecular changes fashion the stuff . . .  
Chemical laws with a pinch of the physical:  
Leave it to harden  
Trillions of years.

This is your stuff; the tool of your craft.  
Send down some men with picks and jack-hammers,  
Give them good muscles and the power to sweat . . .  
Time has toiled well,  
The iron is solid.

Raise to the surface and give it the flame,  
Temper it hard with the hotness of hell;

Ship it in strips, shiny as glass . . .

Cut it to shape,

A head and a point.

\* \* \* \*

Take the two poles and put them together:  
Tall on the vertical; short, horizontal.  
Take up the nail, place at junction of matter,  
Now hammer with vigor:  
The result is a cross.

\* \* \* \*

You say it looks bare? Well, maybe you're right,  
It does look lonely standing so stark:  
But this will be harder, not done in a day,  
Because added to matter  
Is something called spirit.

Dig deep in a swamp, jump down in the ooze:  
Come up with a cell and give it some life . . .  
Then let it be in all sorts of places,  
Water and the sky and  
The face of the earth.

Then watch it develop in all sorts of ways . . .  
Always dividing, it varies its shape:  
Fins, wings, hair and something called man . . .  
This last is the highest:  
An image of God.

\* \* \* \*

A will that is free and fully creative;  
A mind that is brilliant and sharp to observe;  
A soul that's dependent, lost all alone:  
A creature of moods . . .  
The great and the low.

\* \* \* \*

Will this thing do? Does it fit your scheme?  
Shall we take just one — or place them all on?  
Or is the one all, a symbol of truth?  
Pick your man well,  
We want no mistake.

Let's canvass the field, all sorts and conditions:  
Some are too silly and others too wicked.  
They wouldn't lend balance; they couldn't do . . .  
Look a bit further,  
We're bound to succeed.

You find one is innocent, free of all taint?  
His history is perfect? He hasn't a blot?  
A lad from the country who doesn't know sin?  
Yes, he will do . . .  
Quick, let's hammer him on.

\* \* \* \*

Yes, he will pass on, but he does give it balance:  
Now it looks right, sort of full and complete.  
See — his head to the side, spittle of red.  
What's wrong with it now?  
You say he's not dead?

Do his eyes stare forth with a light of peace:  
Does his frame hold something, all that can be?  
Can it be history? The meaning of things?  
Now don't get frightened . . .  
He's perfectly harmless.

\* \* \* \*

Well, there is your cross and a job well done.  
It's made to last; it won't fall down.  
Look where you will and there it will be . . .  
Standing straight up  
Through ages to come.

Look over there. See, it's the cross  
Mirrored in eyes that gaze at the sky . . .  
Eyes that are slanted and tortured with pain:



That is the cross  
Set in Yenan.

Or again over here — framed in the dirt:  
Pictured is something that is awful to see . . .  
A portrait in brown with a mixture of red:  
A trembling body  
On a street in Detroit.

And this, too, is the cross and it's witness to truth . . .  
Filthy, yes, but shining with powerful light  
That knifes through the darkness to those who hope:  
A cell in Madrid . . .  
A soldier in Spain.

And turn over there to that girl in her pain . . .  
See, her eyes hold water, not living but dead.  
That is your cross with its message so clear:  
Gas-chambers go well  
With a six-pointed star.

Or look to the country and the freckled-faced kid:  
Barefoot, yes, with straw hat and blue jeans . . .  
But, likewise, with rickets and pains in his belly.  
Share-croppers and Okies:  
Again it's the cross.

Now move to the city and a busy street corner,  
A man all alone cursing his fate . . .  
Let's call him a veteran who couldn't get work,  
Medals plus hunger  
Add up to the cross.

Or look to the smallest, the tiniest speck:  
Some neutrons and protons in regular pattern,  
Give them the works and give them a shell  
And float down from the skies:  
A cross mixed with hell.

\* \* \* \* \*

But mixed with your poison is fruit that is ripe . . .  
Filled with justice and peace and something called love.  
You built the whole thing and created it well:  
And Another worked too  
And kidnapped your plan.

A boy from the country who is hung on a cross,  
A crown on his head and a wound in his side,  
Defeated but with power for all who can see:  
"To find true life,  
Come ye unto me."

The fruit of the good is outnumbered, it's true . . .  
But it grows very well and should hold its own:  
Chungking defiance and Spain with a hope  
Prayer in Detroit and  
Fighting in Lwow.

Men clasping hands and marching together  
Singing and working and building a world . . .  
Self-evident truths are burning their souls,  
Burned by the cross  
Which rules over time.

Down on their knees, they challenge the world;  
Their sign of defeat is a symbol of triumph . . .  
Or discipline, conviction and consecrated power . . .  
A living communion  
To upset the world.

You built up a monster and worshipped the false:  
You crucified goodness and laughed at its pain;  
You turned down the hill and sought other ends;  
But there it is always  
Seeking its own.

The cross?  
Well, it's a simple thing . . .  
Very simple:  
One part above, two parts below  
And then a cross-bar  
Tied on with hemp  
Or hammered with nails.  
Simple, isn't it?  
Why you could make one  
Or you  
Or you . . .

## Where Are the Dead?

By  
HUGH D. McCANDLESS  
Of THE WITNESS Editorial Board

**T**O MANY who have beloved friends or kin who have passed from this life, there is an unworded question about the sort of life those people are living now. Where are they? Do they sleep, waiting for a final judgment? Do they know what is happening to us? Will we know them and will they know us when we, too, leave this world?

This article will not deal with the question of the reasonableness of belief in an after-life, but with the problem of trying to picture it to ourselves. For those who wonder if the dead still exist at all, perhaps the best book to recommend would be *Immortality*, by Frederick C. Grant.

Sometimes the vagueness of our knowledge makes us picture the future life as a kind of Sheol, like that which was in the minds of some of the Old Testament writers, or like Hades, which the Greeks thought of as the condition of the dead. The state of the dead in both these cases was imagined to be a misty, shadowy, dull sort of half-existence. It was a lower form of life, as far as intensive living was concerned, than world life, and the classic writers describe those in Hades as saying that the lowest slave on earth was more fortunate than the greatest King in Hades.

This is, of course, not true. Any scientist who thinks as well as investigates will tell you that the obvious purpose of life on this planet is the intensification of life. The history of plant and animal life on the earth shows us the gradual growth of that life—always to something more alive. You are more alive than a cabbage or an amoeba or even than a cow because you have added to physical life the freedom of the mind, and the still greater freedom of choice which proves that you are something more than flesh and blood conditioned by heredity and environment.

It is obvious that the more mental and spiritual life becomes, the more alive it is. Thus life after death, with its elimination of physical handicaps, is a state in which we shall be more alive than we



are now. Putting off the body will be like putting off a strait-jacket; losing the eyes of flesh will be like losing blinders.

It is difficult for us to imagine being "more alive" than we are now. A man takes his dog for a walk, to call on friends. "This is the life" thinks the dog, as he races back and forth around his master. When they arrive at their destination, the dog thinks the ensuing hour of mere talk is dull indeed. He cannot understand how this human yapping can mean more to these people than a good run. But we can realize that life without physical thrills, chills, spills, and ills, can be just as exciting—just as lively—as life with them.

Attempts to get definite about the after-life are often left to poets whom we recognize as having a unique grasp of truth. The trouble is that we, too, often forget that their work is poetry and not blue prints. The starving prisoner in a labor concentration camp who wrote *Revelation* must be rather startled to know how people have made a combination floor plan and time chart out of his great poem. The picture of heaven we get from the hymns, if we pin them down too closely, is one which would repel anyone who was tone-deaf or disliked church music. We like short services of worship, and when we make the poetry of the after-life our Baedeker's guide to heaven, we are faced by an endless Sabbath, which probably would be as appalling to God as it is to us. He no doubt has other things to do besides listen to interminable alleluias. What the poets are trying to tell us is that every act in heaven is a perfect act because it is perfect worship; because in the after-life we shall know the word of God as we can only guess it here.

Another picture is that of purgatory. This is valuable for the truth it contains that there will be growth after death so that our imperfections may be overcome. It ceases to be a truth when purgatory becomes a place; a place where God purifies with punishment, rather than educates with love.

The Prayer Book doesn't give us a consistent doctrine about the condition of the dead. In one place (p. 75) we pray for their continual growth; in another (p. 330) we read that we shall be "changed at the last trump"; in another we pray that the dead may continually increase in knowledge and service; in another (p. 337) we declare that the earth and sea shall some day give up their dead.

The Church has not spoken in a definite way about that bourne from which no traveller has returned. It gives us a rich picture without trying to be logical. Therefore, you and I can make our

best and most satisfying picture about where the dead are and how they are as the Holy Spirit may direct us; we can feel that if that picture is not true, it is only because it is incompletely true; because the fruition of God's love passes all that earth-bound humanity can desire or deserve.

THIS picture need not be at all vague or unattractive. We have many clues to the future in our own past. As we have grown in our own lives, as the human race has developed in what we know of its history, as life itself has developed from the simplicity of the one-celled animal up through the vertebrates and mammals to man,—lines have been drawn which enable us to plot our future growth in personality or spirit.

Perhaps the most satisfying over-all view is that given in W. Cosby Bell's classic *If a Man Die* (Scribner's). Dr. Bell clearly shows that life after death will not be alien or strange to those who have lived the life in the world; that it will concede nothing to earthly life in reality, personal living, usefulness, and anything else that makes life worth living. I once described the vigorous charm of this book to an impertinent young relative; he volunteered to bring me the kitchen knife in case I could not wait to taste the experiences it forecasted. However, this book is not one to make one love life less, because he loves heaven more; it makes the two grandly synonymous.

Perhaps the best hint most of us can have about life in the spirit is gained at holy communion. What happens when we receive the sacrament is a mystery to us, and yet it is an experience too real to deny. For a moment, we are above time and space. We touch eternity; we are consciously near our Lord. And yet we do not lose our own personalities, our own self consciousness, at that moment. We are aware of other personalities, living and "dead", and there is no gulf between us and them. We are not sleeping, nor in a trance, and yet we are having an experience that has nothing to do with our flesh.

Eternal life, what our Lord called "life indeed", can happen here and now. At times of great inspiration, or when making deep moral decisions, we all feel that we are breathing the winds of heaven. These are the most vital, wide awake, and thrilling experiences we have. They are the most unforgettable, whereas experiences based on material or outside circumstances are often impossible to recapture. These experiences are often enjoyed in spite of physical circumstances. Surely they are a foretaste of purely spiritual life. It is unreasonable to imagine that the quality of living now experienced by those we call "dead" is in any way less vital, conscious, or exciting.



# Churches Vigorously Affected By Impact of the War

*Religion Deepened in Europe but Speaker  
Thinks the Anglican Church Is Challenged*

Edited by Sara Dill

*Sewanee, Tenn.*:—American Protestantism has not experienced any great transformation as a result of the war. On the European continent, however, the religious life of the Churches was immeasurably deepened, whereas in England Christianity is on trial, particularly Anglican traditionalism. These were the conclusions drawn by Dr. Wilhelm Pauck, professor of historical theology at the University of Chicago, in an address delivered on April 4th at the theological seminary of the University of the South.

Dr. Pauck's main emphasis was on the effect of the war upon the theological conversations of the future between European and American Protestants. The war, he said, has had little effect upon American Protestantism, in terms of enriching and deepening the spiritual life of the Protestant churches. American Protestantism has not experienced any great transformation as a result of the impact of the war. American Protestants, generally, are not even greatly perturbed, for example, over the critical situation of our economic structure. The dominant attitude apparently is that the modern time can be regarded simply as a projection of the pre-war status.

In Great Britain, Dr. Pauck stated, Christianity has lost ground during the war. Organized Christianity has receded more and more from public life. There is a growing attitude of regarding Christianity as a minority group, and the social outlook of the Churches is increasingly radical. The deaths of Archbishop Temple and Dr. Paton removed prominent leaders, and no successors have yet emerged. Christianity is on trial in Great Britain — particularly Anglican traditionalism.

On the European continent, however, the religious life of the Churches was immeasurably deepened by the war, despite the decimation of the physical means of leading the religious life. The resistance of the German Confessional Church to the Nazis set the pattern for European Protestantism generally. The Protestants in Europe came

to be aware with fervor of their distinctive property as Christians. They consciously set themselves in contrast to their environment.

The Barthian neo-orthodox group came to be of the greatest theological and practical importance. This group is characterized by a three-fold emphasis. First, this group emphasizes the difference of the Church from other social organizations or groups. "The Church is the Church" is a very important expression of this attitude. Second, this group emphasizes a strong Biblicism. The view is that there can be no Christian life except it be under the infallible guidance of the Bible. The Bible is not to be read merely historically, but it is to be read religiously and theologically because the Church has



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made it its canon. The Bible belongs to the Church. Third, this group emphasizes a rigorous Christocentricity. Christ is the king of all that exists, the lord before whose tribunal everything will be judged and measured. From this outlook, a strong eschatological emphasis has developed.

American Protestantism, in forthcoming ecumenical conferences, will encounter the European Protestants and their claims. American Protestantism has been moving very haltingly and gingerly in the direction of ecumenicity: European Protestantism has emerged from the war with a profound and urgent sense of calling. A "Christocentrically read Bible" gives European Protestantism a definitive universe of discourse greater than anything to be found in American Protestantism.

A great burden of spiritual deepening, therefore, lies on American Protestantism if ecumenical progress is not to be disrupted by the disparity which the war has brought about between American and European Protestantism.

#### Aid Europeans

*New York:*—The Church's part in the material aid program for

Europe and Asia is being taken with enthusiasm and shipments of needed supplies gathered by Church people are going out constantly from the United Church Service Centers. In the month of March nineteen dioceses sent shipments, varying from one box to thirty-seven boxes, the month's high mark set by the Woman's Auxiliary of St. Peter's Church, Albany, N. Y. In the nineteen dioceses, thirty-three parishes, parish organizations or individuals, sent shipments. A number were from Woman's Auxiliary branches, and the Girls' Friendly Society is well represented.

#### Omit Flowers

*Buffalo:*—An old Easter custom will be omitted for the first time this year in Trinity Church, one of the city's largest churches. Instead of decorating the altar with flowers, given by parishioners in memory of the dead, their donations will be used to aid war victims in Europe and Asia. The vestry of the church has concurred in the opinion of the Rev. William Thomas Heath, rector, that "it would be inappropriate to spend money for flowers" because of "the great need of living people in Europe. We are, therefore, suggesting to our people that the money

received for memorials this year be given for the relief of our Christian brethren in war-torn places of the world," said Mr. Heath. "This, we feel, is a truly fitting way in which to pay our tribute of devotion in such times as these in which we are living."

#### No Property Losses

*New York:*—Bishop Harry S. Kennedy of the Hawaiian Islands cabled headquarters on April 8: "No church property losses in tidal wave. Twenty-four Hilo church families homeless. Everything lost. Other islands, similar condition. Everyone trying to dig out of the terrible devastation."

#### Not Yet a Peer

*Tokyo (RNS):*—In line with General MacArthur's recent directives ordering the Japanese government not to seat 30 newly-appointed members of the House of Peers pending determination of whether or

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not they are "undesirable personnel," appointment of Toyohiko Kagawa, Christian leader whose name was submitted by the Japanese government, is being delayed. An associate of Kagawa explained the delay is due to Kagawa's failing to submit a questionnaire in compliance with earlier SCAP directives. "Dr. Kagawa was not aware of the requirement," said the associate.

### One Class Churches

*Philadelphia* (RNS):—A plea to ministers of the Presbyterian Church to make that denomination more representative of all economic classes is contained in Monday Morning, Presbyterian weekly circulated among its pastors. Querying the pastors, "Is your church Catholic?" Prof. Elmer G. Homrighausen of Princeton Theological Seminary, chairman of the research committee of the national commission on evangelism of the Church, warned against the tendency of Presbyterian churches to cut themselves off "from the common man." This tendency has resulted, he said, in the development "of a single class of Christian fellowship" which ceases to be catholic and inclusive of all men.

Prof. Homrighausen said Presbyterianism has attracted the educated and more privileged because it always has emphasized stewardship and education.

"The Presbyterian Church in the U.S.A.," he asserted, "has the tendency to be directed in its judicatories by commissioners largely drawn from the upper or middle classes. Greater care needs to be exercised that commissioners of all types of churches and classes represent the church."

According to statistics quoted by Prof. Homrighausen, "the Presbyterian Church has proportionately over three times as many people of the upper income status in its constituency as the Roman Catholic Church, and the Protestant Episcopal Church four times as many as the Roman Catholic.

"Protestantism either thrives on education and better economic status, or it produces better educated and prosperous communities. Apparently, it takes money and education to keep Protestantism alive!"

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### Deny War Guilt

*Frankfurt, Germany* (wireless to RNS):—An estimated eighty per cent of Germans are opposed to the declaration adopted by the Evangelical Church of Germany at Stuttgart last fall acknowledging the Church's share in Germany's war guilt, according to Hans Werner Jensen, assistant general secretary. He said the percentage of opposition among churches, however, is about fifty per cent. Jensen said his office has already answered 700 letters dealing with the question of German war guilt. He revealed that forty per cent of the writers openly condemned the Stuttgart statement, while another forty per cent questioned the form of the statement. Only 20 per cent were entirely in favor of the declaration.

### Christian Youth

*New York* (RNS):—The second world conference of Christian Youth will be held in Europe next year, the American committee for the World Council of Churches announced here. A definite site has not as yet been selected for the meeting, but a planning conference will assemble at Geneva July 10-15 to map details for the 1947 conference.

The first world conference was held at Amsterdam in 1939.

### Joins Council

*Geneva* (wireless to RNS):—The Evangelical Church of Slovakia has joined the World Council of Churches, it was announced at Council headquarters here. The Council now numbers 93 Protestant and Orthodox churches in 33 countries. Comprising 400,000 Lutherans, the Slovak Church was persecuted during the Nazi occupation of Slovakia. Many pastors were imprisoned, state support was withdrawn from the Church, and its publishing society was closed down.

### Warning to Cardinals

*Paris* (wireless to RNS):—A manifesto issued by the Cardinals and

Archbishops of France declaring they will continue their fight to have liberty of education inscribed in the new French constitution, has drawn fire from Andre Stibio, well-known columnist. Describing the hierarchy's stand as "ill-timed," Stibio wrote in *L'Ordre* that the prelates' manifesto "comes at a moment when the spirit of conciliation has been shown by anti-clericals, a spirit which should reassure the cardinals and archbishops of France regarding the supposed danger to church schools. It is not very far-sighted of the cardinals to minimize concessions which the Communists and Socialists have made in an effort to prevent division in the nation," he declared.

Maurice Schumann, leader of the Popular Republican Movement, stated that the two left wing parties, which have a sufficient majority to impose their wishes, could have written into the constitution a concrete threat to liberty of education, but chose merely to refuse to inscribe it as an essential right. Schumann said that although suppression of church schools would have given the leftist groups a good election

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platform among workers, they renounced their advantage to help preserve national unity.

### Send Heifers

**Boston:**—The cathedral here has already sent twenty-six heifers to Europe to help replenish the devastated herds, according to Dean van Etten. The congregation is participating in the United Church Service Centers project to send 200,000 so that European children may soon have milk. Some people have given \$125, the cost of one animal; others have given \$1 for a heifer's tooth or tail, with the various donations finally adding up to a healthy animal. UNRRA pays the freight and makes the necessary arrangements; volunteer "cattlemen" go with each shipment, with applications for the job now being received, but it is the United Church Service Center that arranges for the purchases.

### Large Donation

**Cincinnati:**—The Rev. Nelson M. Burroughs interrupted the service just before the regular offering on April 7 at Christ Church to announce that \$63,000 had been pledged to the R. & A. fund. This is \$3,000 over the pledge. Two unusual features marked the campaign. Returned servicemen were given the responsibility of conducting it, with twenty young men and women acting as captains, with Palmer H. Beam, navy; Otis R. Hess, army, and Theodore D. Truesdell, marine, the chief officers. Their efforts were headed up in a dinner, attended by 600, at which veterans spoke. Also speaking were Chaplain Harold C. Gosnell of Lincoln, Neb., of the seabees, and Bishop Henry W. Hobson. The other feature was that all of the 579 pledges were voluntary, with no one asked for specific amounts and no solicitors calling on special givers.

### Services for Seamen

**New York:** — Special noonday services for seamen of all nationalities were held last week and Holy Week at the Seamen's Church Institute. Preachers were New York clergymen: Roscoe T. Foust of the Ascension; Hugh D. McCandless of the Epiphany; Shelton H. Bishop of St. Philip's; Harold J. Weaver of Grace; Irving S. Pollack of St. Bartholomew's; Ernest A. Harding of Messiah, Brooklyn; Lesley Wilder Jr. of St. Thomas'; Canon Thomas A. Sparks of the Cathedral and Bishop Charles K. Gilbert. Director Harold H. Kelley officiated.



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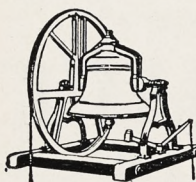
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## BISHOP URGES CHURCH—

(Continued from page 4)

tunity for self development, can help to mitigate the tensions of our industrial society.

In the present crisis of society let us recall the great apostle's saying, "Brethren, the time is short." Today we understand the urgency of his appeal. For nothing is the same, nor can be again, since August, 1945. And if we as individuals are to be true members of the Church of Christ and help her be what she should in this modern world, we shall have to return to the source of our spiritual power and our social convictions. "There is a faculty," said a great philosopher of the third century, Plotinus, "which all have but few use." It is the spiritual faculty through which man can sense the presence of God, through which God can speak to man, a faculty which all have but few use. If, however, the Church is to recover her spiritual power, it will be because we, the people of the Church, make use of that faculty, make time in our busy lives for contemplation, for prayer, for spiritual nurture. "We are kings when we are in the spirit." Here we reach our highest dignity, our real nature. That is our home, our natural environment. And many of us are homesick, neglecting it. It can all be summed up in a very simple word: keep close to God, keep close to God whom we know best through Christ. Keep close to God through whose power we are wiser than we know. For it is out of actual spiritual experience that religious conviction arises. And out of religious conviction stem our social aspirations — our will for a better world for all peoples. It is here we find the strength, the courage, the wisdom to face our day.

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# BACKFIRE

*Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.*

JOHN H. COOK  
*Layman of Albany, N. Y.*

The Rev. E. W. Averill's letter (March 14) prompts me to add that if all the hymns and canticles that mention Jesus as Lord (or God) were to be omitted from hymnal and Prayer Book there would still be a sufficient body of material for services to be drawn from; and it would only be an exceptional layman who would know the difference. Not long ago I brought a Jewish friend to our morning prayer and sermon. Of course I knew that his failure to comprehend why Christians should deify a young Jew whose wisdom-teaching they found so impossible to assimilate and live up to, was the cause of division between our religions; but I was not prepared to be made to realize, through him, how far the worship of Jesus-as-God had been allowed to drop into the background of our services. He found very little that was objectionable in the hymns, canticles, scripture or sermon (on Joseph's brothers) and no real cause for offense, from his point of view, except our ornate symbolic representation of Christ the King behind the altar. This he thought illogical in a congregation which professed to observe the second of the prohibitions—prohibitions that were wise psychologically if not more.

REV. ROBERT MILLER  
*Cambridge, Massachusetts*

In THE WITNESS of March 21st the Rev. Charles F. Hall writes of Dr. C. W. Lowry's "magnificent work" on the "Trinity and Christian Devotion" but seems to regret its choice by the Presiding Bishop as his Lenten book. He even suggests a committee to advise that eminent dignitary on future choices. But bishops, if they are well-advised, will not be easily advised, least of all by committees. They often find it better to advise the committee. The late Archbishop Temple, who might be called the prime mover in the choice of Dr. Lowry's book, was probably concerned that the laity should study the difficult doctrine of the Trinity (and the clergy too, for that matter). He may have thought that the "cookies on the shelf" that Billy Sunday recommended were of little worth as compared with a sound knowledge of the "fundamentals."

REV. ARTHUR M. DUNSTAN  
*Rector of St. Mark's, Warren, R. I.*

The article "Innocent Improvements" by Dean Suter in your issue of March 21st reads well and is almost convincing. But somewhere in my recollection is an article by the same author, may be it was published in THE WITNESS, soon after the present Prayer Book was issued for use, wherein definite suggestions were made for the next revision. One of these was the elimination of the words "body and blood" in the prayer of consecration (except the words of institution) and the prayer of humble access. It was claimed they are too carnal and repulsive. Dean Suter may have changed his mind. That privilege is

accorded him. However the suggestion has been made and it goes without saying such would be controversial and would certainly "rock the boat." I admit no such change is suggested in the article of March 21st but in view of the former statement it is very probable such would be brought forth if revision were attempted now. Let well enough alone.

REV. GARDINER M. DAY  
*Rector of Christ Church, Cambridge*

As a general principle I believe that a diocesan convention should not instruct its deputies in regard to their action or voting in General Convention. I believe a diocesan convention should elect representative men of as considerable competence and wisdom as possible and then trust them to weigh the issues coming before General Convention and vote in accordance with their best judgment. Take, for example, the question of union with the Presbyterians which, presumably, will come before General Convention in September in some form. How can any diocesan convention meeting at present instruct deputies intelligently as to how they should vote on this matter when no one yet knows what proposals will be placed before the Church by our commission on approaches to unity. Furthermore, how can they instruct, as Mr. Bartow suggests in THE WITNESS of April 4th, the deputies "to insist that the matter be brought to a vote in General Convention and to advocate the passage of favorable action" when we do not yet know whether the commission will bring the proposals before the Convention to be voted upon or whether there will be sufficient time following the publication of the commission's report for the mind of the Church to be prepared for such a vote?

It seems to me a diocesan convention could properly ask those who are nominated to be deputies to General Convention to state whether they are, generally speaking, in favor of union with the Presbyterians if and when a proposal for such a union comes before the Convention as a practical possibility or whether they are irrevocably opposed to any such union, so that those voting in the diocesan convention could be sure to send persons who in general represent the mind of the diocese as expressed by the convention. In my opinion it is not wise to go beyond this point. Suppose, for example, a diocese instructed its deputies to vote against union with the Presbyterians. Then suppose when they come to Convention they find that the proposals are so much better than they anticipated that they can in all good conscience vote in favor of them, such a vote on their part presumably would be prevented by the action of their convention taken without knowledge of the proposals. Furthermore, I think it is an open question as to whether a diocesan convention has the right to instruct its deputies. But irrespective of the "right" I believe that as a policy it is unfortunate and unwise.

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